

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 128.

The Principles of Nature.

"DIVINE SOCIAL ORDER."

BY J. H. ROBINSON, D.D.

How shall we work out the problem of human life? By a careful exercise of the gift of reason, and a critical examination of the lessons of the past—the past that has left its history in the ruins of empires. What are we striving for as individuals, and as a people? Civil and religious liberty, homes, happiness, and, according to the dispensations of Nature, that every man should have control of his own body and soul, and that he can call home.

Home is a word full of meaning associations—the most sacred word on earth. A church is far less holy than a home—churches are formed at home, not at church—men often play the hypocrite at the latter, seldom at the former. So far as civil and religious liberty are concerned, we of the New England States have much for which to be grateful. Life and property are respected; we are free to advocate that form of government we conceive best adapted to secure the highest ends and aims of legislation, and are left at liberty to shape our religious tendencies agreeably to the evidences which our judgment receives.

What is a home? A spot consecrated to individual rights and immunities—the inner sanctuary—where the eternal altars of affection are kept bright—where the human mind receives its first impressions—a genial sun, whence emanates all the good and saving influences—a peaceful Eden, sanctified by a sympathizing mother's love—a school, where souls are educated, take all the degrees of usefulness in this world, and whence they finally graduate to the other. If there are two words that lead all others, and have power to thrill the heart, they are God and Home. Home is the kingdom of Woman; here the heaven of her love impregnates, sanctifies, and humanizes those tender offshoots of her own being, who are, ultimately, to dictate law and govern the world; there she has the divine "rights" with which kindly Nature has endowed her—she molds the plastic elements that are destined to shape governments and sway nations. How shall homes be obtained? By individual effort and industry. Unless inherited, that is the only way of having a true home. Charity never made a real home, save for the unfortunate, deprived by untoward circumstances of "the glorious privilege of being independent." There must be a spot somewhere on the surface of the wide earth that every man, capable of mental or physical effort, can call home. Once in it, acting spontaneously his true nature, he may be the highest representation of manhood—one of Nature's sovereigns. There he has the control of his powers; here he thinks, realizes in full measure his own independence and self-hood; there the flowers of affection bud and blossom. The presence of his wife and children give him a sense of his importance and responsibility—stimulate him to high endeavor. The innocent faces of his little ones, the smiles of his conjugal mate, shield him from temptation, nerve him to meet the vicissitudes of existence, make him patient in suffering, hopeful in adversity. He who crosses his threshold must meet heaven on a level—home is a democracy where distinctions fade.

Hall homes are isolated, or shall persons of like modes of thinking dwell together beneath one common roof? Isolated, individual homes are the only homes in existence. Man's sovereignty is best preserved under such conditions, and said sovereignty is not antagonistic to the obligations of brotherly love, and can not, judging by human nature in general, and special experiments in particular, be perfectly and spontaneously developed in any combined social order that has yet been proposed. What are the great desiderata to make homes mutually subservient all the purposes of man's comfort? Economy of subsistence, just compensation for labor, the protection of property, and the means of mental culture. Give every family these rights, and the agitation of free thought will solve all other problems of human life.

The "Protective Union" movement has done much, and promises more, in regard to economy in procuring the necessities of domestic use, and preventing the monopoly and abuses of speculative capitalists. It is a project that appears to me among the most hopeful of this progressive age—universal in its principles and applications, meets human wants in that direct, prompt and impartial, without parade or the cant of abstract benevolence. When its designs are fairly, fully, and honestly carried out, they reduce the staples and necessities of existence to the lowest possible figure. A comparatively small sum entitles one to the benefits of the "Protective Union," when he obtains goods at cost prices, without regard to lotteries or alliances.

I do not, at present, believe in any kind of an organization, based on a religious idea, for the concentration of human beings under one roof. Receiving a set of opinions, or assenting to a general proposition, furnishes no adequate reasons for an associated home. If it be in harmony with the laws of progress for Spiritualists to become clannish, it is equally so for the sects. The Orthodox Friends must have a "Home" on

Washington Street; the Methodists establish a "Divine Social Order" in Court Square; the Universalists brethren on School Street, the Episcopal worshippers erect a place of development on Beacon Hill, and the Swedenborgians, Baptists, and other denominations, in other appropriate localities; while the "sinners" and "world's people" (a large class of affiliates) rear a spacious fabric on the Common, which may serve as a grand "nucleus" for other "sinners" from abroad (where they may get sympathy and soup physiologically mixed).

What would be the result of such a system as this? The resurrection of the days of Feudalism. Every sect would daily become more confirmed in its own opinions, and the hoary-headed old villain, Bigotry, reign like a tyrant. These "divine social orders" in full blast, the worst evils may be looked for—internal corruptions and external fightings. We may expect to see Mr. Kirk, at the head of his "congenial associations," make a determined attack on the "unitary home" of Theodore Parker; while Edward Beecher, supported by his "circle of brothers and sisters of truth," throws up lines of circumvallation around the divine domicile of the believers in universal salvation, preliminary to a siege. The new "divine social order" of sinners may anticipate but little quietness, while trying to solve their favorite problems, in consequence of a scattering fire poured in upon them from all directions, on account of the "spiritual relations" which they sustain to the different religious clans.

A pleasant model home rises to my mental sight. It is not spacious or pretentious in externals, yet gives the impression of comfort and contentment. As you enter you are struck with the exquisite neatness of every thing that meets the eye, and the graceful order that prevails in the arrangement of the household goods. The refining influence of woman pervades the very atmosphere, and a portion of her gentle spirit rests on every object. You are conscious of the presence of man's better angel. The husband returns from his labor. Eager little fingers are busy to lift the latch. The toilet is welcomed by the smiles of his wife, and the glad voices and sparkling eyes of his children. Cheerfulness and hope glow dominant in his breast, and he resolves to think well of the world so long as he remains in it—so many home blessings cluster about his footsteps. His food is placed upon the board by the white hands of his wife—he knows that he has honestly earned it—that it is clean and wholesome. A harmonious circle is formed around the table, where no discordant manifestations occur, and bread is broken with thankfulness. The tranquillity, contentment, and good feeling that obtain are favorable to celestial presence, the influx of high and ennobling thoughts, the utterance of affections that can not die, the sensible strengthening of those ties which the power that peoples the grave may not break. Spirit-foot-falls resound in the quiet air, and the kingdom of heaven draws near.

This is a picture of a true home. It may be said that few such can be found; but must not such divine domiciles be made realities before "unitary homes" on a large scale can be successfully established. If I err in this, will not a deeper and more methodical thinker present a better view of the subject?

Fourier's system has plenty of theory and much specious philosophy. Whether it can be reduced to practice is extremely doubtful, despite its ingenious and poetical parts. To make labor attractive is a desideratum worthy the highest effort of man. But an enterprise of that nature must be broad and comprehensive in its principles—extending the same friendly arm of aid to all human kind—giving the sure promise of bread and privilege to the earnest mind, independent of creeds, religious predilections and pretensions. My soul longs for some feasible plan of physical salvation, which the "common people" will hear gladly. Brotherhoods of a religious character have signally failed. It is labor, only, that can make practical associations. Throw aside all priestly cant, and precipitate a scheme to exalt labor, and render just compensation for the same, and the world will soon be ready to embrace it. Spiritualism, in its present confused and chaotic state, holds out no stronger element to cement an organization than the many other doctrines that have prevailed. That the central idea of the progressive theology, predicated on the facts of spiritual existence and rapport, is the foundation on which all sound reasoning respecting the duty and destiny of man must be based, I have no doubt; but the associated Home plan, as now agitated in various places, is entirely a side issue—an attempt to engraft an experimental branch on the main trunk of the great tree. The human organism is yet so imperfectly fitted to receive unadmitted truth from the heavenly world that we are under the necessity of following our own judgment in this, as well as other matters. How many revelations have there been, first and last—how many men commissioned divinely and specially to establish the only true social order! The history of such endeavors would fill volumes, and prove, in many respects, a mournful record—a startling comment on the follies and extremities of mankind.

Most of us profess to be advocates of the agitation of thought, friends of discussion, supporters of liberal sentiment, believers in the liberty of the press, defenders of free speech. It is an encouraging fact that the better order of minds not only tolerate, but request the examination of those projects which they devise and exhibit to public view as promising methods of reform. Therefore, in the most candid and tolerant spirit, I proceed to quote from No. 46, Vol. II., of the *New Era* the following catalogue of needs, which a "central institution" is intended to supply, and express such thoughts as may seem relevant, hoping that none will be so uncharitable as to question the motive that induces me to examine an issue that must be met sooner or later. Should my reflections be freighted with palpable errors, the truth will stand out in stronger relief by contrast; while if I, perchance, satter a few seeds of practical thought, no one can possibly be a loser by the same. The "needs" in question are as follows:

"There is need of more abundant opportunities for the witnessing of Spirit-manifestations available to the public.
"There is need of more reliable mediums for giving tests and truthful communications.
"There is need of more highly unfeigned and capable mediums for the transmission of elevated philosophy and practical wisdom.
"There is need of more highly spiritualized mediums for the more powerful exercise of the gift of healing by the impartation of magnetism.
"There is need, in order to meet these requirements, of a central institution where mediums can be scientifically and practically taught, etc.
"There is need, also, of a common home, or center of social interests and attractions, where congenial associations can always be enjoyed by mediums."

The third and fourth of these "needs" seem but amplifications of the second; and I do not recognize the probability or practicability of supplying one or all of them by a "central institution."

If there be in reality a positive "need" that opportunities for witnessing manifestations should be multiplied, will not that occult, far-reaching, and discriminating Wisdom which recognized the need of any such facilities afford them as fast as necessary?

Can "unreliable mediums" be made reliable at a "central institution"? Is it the province of any human being to "unfold" a medium who is not "unfolded," or to "spiritualize" one who is not "spiritualized" enough? Who and where is the gifted individual, heaven-destined to "scientifically and practically teach" unreliable, partially unfolded, unspiritualized media? Can mediums be made to order? Is there one among us sufficiently developed to assume the responsibility of developing others? Are we to understand or admit that mediumistic persons need "congenial associations" more than others? If we can not be developed in little, quiet, cozy homes, can it be hoped for in great, bustling, rapping, tipping ones?

The paragraphs which I have quoted appear to exhibit the prominent features of the contemplated association, and present the peculiarities to which I object, and which must prove detrimental to its successful culmination. I will proceed to state my principal objections to the proposed scheme.

1. It does not meet the wants of community and the physical and moral evils of society.
2. It is not sufficiently broad and expansive in its propositions and principles—it is sectarian in its tendencies.
3. It is local in operation, individual in its interests.
4. It puts incidentals for fundamentals, and directs its energies in the wrong direction.
5. It has not the ability to accomplish what it proposes.
6. Because most Spiritualists have at this moment comfortable homes, wholesome food, and decent clothing, while there are scores of ragged, degraded, suffering children in the streets who have none of these blessings.
7. Because the principles of truth and progress are better subserved by giving homes to such unfortunate, than to a few persons who are not greatly wanting in the things of this world, and know how to struggle successfully with the vicissitudes of life.

If it be really desirable to make the "Home" experiment, I think the following principles give the best promise of success:

1. The practical recognition of the brotherhood of man by the free admission of all respectable persons, irrespective of religious sentiment.
2. The leading idea, economy of expenses; so that the necessity of continued labor without proper relaxation, or sufficient opportunity for the cultivation of the mind, may, if possible, be obviated.
3. Spiritualism, as a central, prominent, absorbing feature, being left entirely out of the question, its varied developments made secondary and incidental, the same as in all other well-regulated homes.
4. It is proposed, also, to publish works emanating from spiritual sources. Now what are the facts in relation to matters of this nature?
That all meritorious works can readily find publishers under existing circumstances.
That not more than one in twenty of the manuscripts purporting to be spiritual in origin are worthy of publication.
That most of the works claiming invisible authorship which have been published, have not yet paid the expenses of putting to press.

That we have books of physiology which will probably do more good to the poorer and ignorant classes of society than any we may hope to receive at present, of that nature, from invisible authors.

That from ten to twenty thousand dollars capital is necessary to start a publishing-house sufficiently respectable to give dignity to the cause it is designed to advocate.

In another paragraph, in the same sheet, it is affirmed that the "Home shall be a nucleus for the concentration of spiritual power for the conviction of the world." Sinai was a "concentration of spiritual power," so was the Spanish Inquisition. The Pope is a "nucleus," and there is much "spiritual power" concentrated in his person. As it happens, we do not need a "nucleus" at all. Spiritual power is so democratically diffused that it will be found extremely difficult to "concentrate" it, even for the "conviction of the world." There is a "nucleus" wherever there is a human spirit—more or less susceptible of the kind of "power" spoken of. Celestial forces act everywhere, without regard to the narrow and selfish views of mortals. It is well for mankind that the divine method of operation is universal—that a Wisdom higher than ours directs the destinies of created intelligences.

Again: "The poor, the disconsolate, and the suffering" it is said, "are to partake of the rich blessings of the New Gospel" at the "central institution." Many would, perhaps, like to know how this is to be effected, and why they can not enjoy the same "rich blessings" elsewhere? I shall be called captious, undoubtedly, but I have yet to learn that there is a "New Gospel." All the gospel there is, is as old as the human spirit. Numberless "new gospels" have been sprung upon the world since the days of the Jewish prophets, ultimately proving, however, no gospels at all, simply because not based on the constitutional wants of the body and the soul.

I have before me a circular headed, "Fair in aid of Spiritualism," which merely signifies to aid in opening the contemplated "Home." The idea is legitimate, and it is an honorable way of procuring funds; but as I read on, I learn that rooms will be opened adjoining the sales-room "where manifestations may be witnessed during the Fair."

I earnestly protest against the attempt to mingle spiritual revelations with such matters. Does it not afford just cause for invidious remark? Can not unbelievers, with a considerable show of sense and justice, impugn our motives, and marvel much that the ordinary and extraordinary should be so strangely mingled? May they not visit a Fair, conducted on these principles, and truthfully exclaim, "Here we have it—rag-babies and 'rappings,' tarps and 'tippings,' muffins and 'movements,' viands and 'visions,' ununchings and 'manifestations,' and all for money!"

Is it judicious to bring the spiritual world to the level of a shilling show? Shall pin-cushions, tin-whistles, fans, dancing-jacks, and messages from the supernal world be retailed at the same shop? To me, there is something profane in the thought, and I wonder that such a proposition should owe its paternity to minds who love the elevated, the beautiful, and the true. I do not think I err in my estimation of this thing; there is obviously a want of fitness and propriety in making such a heterogeneous mixture of trivialities and the very fundamentals on which a system of ethics is based. Even the prince of "Iranistan" has not yet laid a tariff on spiritual imports. Shall the powerful minor deities, Mammon and Gannon, stand guard over the professed avenues of angelic visitation? Is it after the order of the apostolic ministry? Is it not placing the "rabble" of the "money-changers" where they were when Jesus "tipped" them over?

The "central institution" idea, as presented to view, seems very much like a grand menagerie of mediums, with keepers and feeders. I hope I have something of the love of humanity in my heart—a few particles of reverence for "undefined religion"—a desire that all may be impartially blessed; and yet I am obliged to differ with many when I would prefer to please, if practicable, and advocate a spiritualism "without money and without price."

On this platform I stand, approved by the legislations of conscience, supported by the example of the greatest of reformers, confirmed by the decisions of my judgment, and the principles of Natural Religion.

LEICESTER, MASS., Sept. 10, 1854.

WHAT THE SPIRITS HAVE DONE.

The persons with whom the writer of the subjoined communication has conducted his investigations are eminently intelligent and reliable, and our correspondent himself is certainly one of the best men in the world to be deceived or mistaken respecting the facts to which he bears decisive testimony.—*Ed.*

MR. BRITTAN:

Dear Sir—At the Conference held at Dedworth's Hall on Sunday afternoon last, a gentleman requested the privilege of being heard in opposition to Spiritualism, and he soon proved to his hearers that he represented a phase of the subject through which every man present had probably passed, and through which every new inquirer must pass whose ability to investigate renders his researches worthy of notice. I refer to the

necessity of physical manifestations to be seen by every inquirer, and the effect of such manifestation in establishing belief.

Says the speaker on that occasion, "Bring a table here, place it out there on the floor, and take my word for it, if it rises up, suspended in mid-air, it would convince more skeptics than all else you can offer." He was doubtless correct in his views to the extent that those who saw would believe the fact. Some would continue so to believe for an hour, some for a week, and some for a month after leaving the room; but the ingenuity of doubt will overcome the impressions on most minds of one or more such experiments—it is only after frequent repetition of physical phenomena, in varied forms, that the ingenuity of doubt is laid aside, and the skeptic will begin to investigate the subject, admitting as part of his premises that tables and other material objects have been moved without the assistance of mortals.

Such manifestations, however, have occurred, and doubtless will occur in the presence of that gentleman if he will continue to sit in circles. He stated, that "after six months patient investigation, etc." Now I will freely admit that for the investigation of some facts six months seems to be ample time; but for man to understand the mysteries of God, even to the extent required to render him observant of the physical manifestations of Spiritualism, may and probably will require a much longer time. For more than a year after commencing my investigations of this subject, and long after having received communications through mediums of facts only known to the Spirit claiming to communicate and to myself, I had not seen such physical phenomena as I had heard related by others, but still the continued assurances of others induced me to persevere until the conditions claimed by Spirits in their communications should be fairly fulfilled. This, nearly two years ago, I had a communication to this effect: "Form a circle composed of six positive and six negative minds, and continue your sittings once each week until you get the manifestations required." I then asked if all these should be believers in Spiritualism? to which the reply was, No, the positive minds should be unbelievers. After asking what constituted positive and what negative minds, I proceeded to enlist from among my friends the necessary number, and found much difficulty in inducing the requisite number of unbelievers to giving twenty consecutive Monday evenings to this use. At last, however, I succeeded, and the meetings have now continued for more than a year. We have long since given up asking questions, except when told by Spirits to do so, and the consequence is, that when questions are so asked they are always answered correctly and to the satisfaction of all. Our physical manifestations are entirely satisfactory, and would on any evening convince the speaker of Sunday last that material objects may be moved by Spirits in a well-lighted room without being touched by the members of the circle. Some of the members of this circle attend two other circles with other mediums, and from the three circles, all of which I have attended, I can state the following as having occurred in my presence, and can not doubt that if the speaker at the Conference will meet with a similar circle for a sufficient length of time, and with a similar desire to arrive at the truth, he will meet with similar success.

First, then, in a well-lighted room, I have known Spirits to write on paper with pencils, said paper and pencils being beyond the touch and control of either medium or circle. I have thrown a number of small coin on the floor which have been picked up and placed in the hands of the members of the circle. Bells placed on the floor have been taken up and rung by the Spirits, who have knocked the bells against the feet and legs of the members of the circle, and have then piled the three bells one above another on the floor. A harmonicon placed on the floor has been played upon by Spirits. Spiritualists have touched the feet, legs, and hands of all the members of the circles. Spirit-rappers have been rendered visible and held up to until they vanished, both in light and dark circles. In reply to the question, "Are Spirits of the lower animals in the Spirit-world?" a large dog has passed between the legs of the members of the circle, swinging the tail about and patting with its feet on the feet of the members. Chairs have been pushed back from the table with persons seated upon them. Tables have been lifted with no hands upon them. A piano on one occasion was lifted, and, indeed, the class of phenomena asked for by the speaker referred to have occurred without number.

You are already acquainted with the names of those who attended these circles, and although the members are unwilling to have themselves known as the parties referred to, still I think from your knowledge of the men you can and will assure the gentleman who spoke at Dedworth's Hall that they are not only entirely worthy of belief, but that they are particularly well qualified to investigate the subject, many of them having fought their way inch by inch to their present convictions.

"The immortality of the age is a standing topic of complaint with some," observed Goethe; "but if any one likes to be moral, I can see nothing in the age to prevent it."

S. B. BRITTAN, EDITOR.

THE STATE AGRICULTURAL FAIR.

THE STATE AGRICULTURAL FAIR.

There was any fault, to our mind, in the disposition of the things exhibited, it was in their being too much scattered on various tents and sheds. Still, we heard little or no complaint. The managers had an effective police force on hand, so that gambling was not allowed to desecrate the grounds contiguous, and pickpockets were left without a chance. Two were arrested in the Fair, and immediately labeled "Thieves and Pickpockets," and marched in that condition through the crowd. A brisk business in a variety of

THE TELEGRAPH AND THE CAUSE.

THE SPIRITUAL TELEGRAPH—THE METHOD OF ITS EDITOR, AND THE
PROSPECTS AND ENDS OF SPIRITUALISM.
NASHVILLE, TENN., September 20, 1854

As the able and fearless representatives of this grand and all-embracing principle, I hail the Editor of the SPIRITUAL TELEGRAPH and many of his correspondents, and sincerely hope they may never falter in the courage, industry, and charity indispensable to its successful application and observance. Many things, perhaps must, be admitted to its column his own judgment would pronounce any thing but spiritual, but they will expose their true nature, and there needs to be no petty content upon them. It is impossible to pour liquids through such coloring avenues as our fleshly minds without their being tainted by the contact. The human mind is not a riddle, so this simple illustration remembered would alike solve all the difficulties found in what are called contradictory communications, and inspire us to that growth in purity of thought and

Many of our readers will be pleased to learn that Mr. A. J.

DIGEST OF CORRESPONDENCE.

The communications previously sent us by Mr. T. shall not have a place in our columns, or a portion of them at least, soon as we can find room for them.

C. A. DANA, THE TRIBUNE, AND GHOSTOLOGY.

Don. Sh.—The writer has read with interest and with some admiration

There are at least ten thousand patrons of the *Tribune* who feel aggrieved and insulted by your article. I include in this number investigators as well as believers; for your objectionable article is of such a character as to render questionable the purity of the motives of those who are being led to examine into Spiritualism; these will not be content that you shirk this matter, but expect you to prove your statement, or recant and apologize.

THE NEW YORK "DAILY TIMES."

But still the case of the *Times* remains extraordinary. It presents gratuitous depravity and haziness of the very lowest description. It would be interesting, and doubtless useful too, to know its antecedents; but must be something highly peculiar about them. Such ripeness will never have been attained in an ordinary climate. It is quite possible, too, that with a knowledge of these, an infelicity of circumstances might appear that would dispel all indignation, and attract in its stead exercises of tender charities. If such be the case, justice to the *Times* particularly demands the *exposé*, and whether it is or not, such an enquiry should not be left unexplained, if explanation is possible. To

FACTS AND REMARKS

...the importance of views in these subjects than...

A WARNING—thirty six or more years ago there was an old fellow in Scotland, I. I., of the name of Glover. His house was set in a by place where two persons were accustomed to pass to the death of his wife. This happened some months before he was lived in perfect solitude. One night as he lay in bed he heard his window a sound as of low music, and afterward heard some to him and distinctly say, "Leave this place." He heard none think of the noise, and at first imagined that some person was window endeavoring to frighten him, though it was impossible one would have come so far that solitary place to so insignificant object. Besides, in looking out of his windows he could find none. The next night as he lay in bed, the same warning voice passed—"Leave this place." On the third night it was louder. Third time, when the old man was convinced of its persistence and felt that he must not disregard it. The next day, therefore, ordered his things to be carried to the house of a relative who proposed to reside there. On the evening of that same day the old man had gone to bed, he was heard to cough and sneeze when a member of the family went to him, he was found asleep. It was no doubt predetermined that he should die that night. His kindly warning was probably intended to bring him among his who would properly dispose of his remains, whereas had he the solitude, with his doors all locked, his body would not probably be discovered for months afterward.

A SPIRIT-SEEKING QUAKER.—The office of Dr. Orin and his family, who were recently visited by an aged Quaker of ninety years, but who was still vigorous and apparently in full possession of her faculties. In the course of her conversation she said that from the year 1845 she had been, one afternoon, at a meeting, and, notwithstanding her advanced age, she felt very sensibly the influence of the Spirit, as it manifested its power in her room, which gradually grew more and more until it assumed the form of a beautiful angel. At another time it came in great trouble concerning certain matters, and while laboring under the cause of the afflicted, she saw first a human land, then a man saw an arm attached to it, and finally she saw the full figure of a Spirit-man whom she recognized. The apparition put him down her and said, "I will be thy friend," and two repeated knockings from his face still turned toward her until he finally disappeared. She has since lived a peaceful and happy frame of mind. Quakers are not unfrequently had experiences of this kind, the truth of which was universally believed among them; but in latter times they have quite generally fallen back into the materialism and earthly portions of the church and the world.

TABLE-MOVING EXTRAORDINARY.—Dr. J. F. Gray, of this city, tells the following singular case of table-moving which occurred some time ago: A circle which had assembled had been conversing with the Spirits, but had then withdrawn from the table and were conversing with each other. While totally unexpecting a fantastic phenomena, the table, which was standing about twenty feet from the person nearest to it, started upon its castors and rolled toward them, the circle opening and receiving it in its midst as it approached. After this a small sofa, which was also standing at some distance from them, was carried bodily through the air and set down at the midst by an invisible power, when, by striking with one end against it, it fell upon a communication to them. Wonder where the table and sofa got their "involuntary powers of mind" to do these things.

THE LATE SPIRITUAL CONVENTION.

We were unable to attend the recent Convention at Boston, and therefore cannot report the proceedings from other papers. We are, however, indebted to the Boston Weekly Journal and the Christian Spectator of this city.

According to a published call, the "Spiritualists" of Boston and vicinity assembled in convention at the Melodeon Sunday forenoon. The convention was called to order at the appointed hour by Mr. Almona Newton, of this city, who read the "call," and in a few remarks, and that it was deemed advisable to devote the time during the forenoon to general and free talk, and hearing the opinions of the brethren. As one of the Committee, and for the purpose of effecting a permanent organization of the Convention, Mr. Newton called for the election of a Chairman, which resulted in the choice of Mr. S. C. Hewitt.

Professor Robert Hare, of Philadelphia, was the next speaker, and engaged the attention of the audience for a considerable time in explaining the laws and phenomena of electricity and its relations to the current spiritual manifestations.

He was followed by Rufus Elmer, of Springfield, at the close of whose remarks the Convention adjourned till afternoon. In the afternoon a crowded assembly assembled at the Melodeon to witness the initiatory exercises on the opening of that hall for meetings of the Spiritualists. The address on the occasion was given by ALLEN DUNN, Esq., of Roxbury, and was an elaborate and ably prepared dissertation on freedom of thought and investigation in every department of truth. The exercises were continued in the evening, when a carefully prepared dissertation was given by A. E. Newton, of Boston, on the proper position of science in true religious teaching. He was followed by Professor Hare, of Philadelphia, who detailed the scientific experiments which had been instituted by himself for the purpose of investigating the non-spiritual origin of the phenomena, but which had resulted in making him a convert to the spiritual theory, and in giving him proof of a future existence, in which he had never before believed. The venerable philosopher professed that he had been rendered much happier by these evidences.

Dr. J. S. Loveland, of Charlestown, presented an address on the relation of Spiritualism to science and philosophy, which displayed much thought and a ready acquaintance with metaphysics and philosophy. The Spiritualists have surely made a good beginning.

The Convention met again Monday. There were from seventy-five to one hundred persons present. The meeting was called to order at eight o'clock by S. C. Hewitt, and a committee of five, of which John Dunn was chairman, was appointed to nominate permanent officers.

Professor Hare, of Philadelphia, gave an account of his conversion to Spiritualism, and said that he had been urged by his Spiritual friends to let his light shine before the world. He said, in the course of his remarks, that he thought the Spirit had been too busy attempting to force a belief in this subject, before the public have had sufficient evidence. He explained, in regard to demonstrations, that when the mediums are not right, the spirits can not produce the manifestations. He wanted this Convention to result in producing some demonstrations which will attract the public generally.

The Committee then reported for officers as follows:
President, Dr. H. F. Gardner, of Boston.
Vice-Presidents, H. H. Day, of New York; Eliza J. Kenney, of Salem; Mr. Stone, of Virginia; Professor Hare, of Philadelphia; Benj. F. Harris, of Rhode Island; Jonathan Buffum, of Lynn; R. P. Wilson, of Ohio; Rufus Elmer, of Springfield; Mr. Miner, of New York.
For Secretaries, S. C. Hewitt, of Boston; Mary P. Trask, of Cambridge; J. H. Fowler, of Harvard University.
A business and a finance committee were also appointed.

At this stage of the proceedings, the committee appointed to prepare the business of the Session appeared, and reported the following Resolutions and Resolutions.

Resolved, That we condemn the convention that the new, widespread spiritual movement is a great and important movement, and that the progress of the spiritual movement is a great and important movement, and that the progress of the spiritual movement is a great and important movement.

Resolved, That we believe that the time has arrived for a clear and comprehensive understanding of the aims, principles, and methods, in order that the friends of Truth and Progress, universally on earth, may be brought into sympathetic and united cooperation with each other, and with the intelligence of the higher spheres. For the reorganization of man, through the intelligence of the higher spheres.

Resolved, That as Spiritualism and friends of Human Progress we accept the following statement in brief of our ultimate aims:

First—The development of the individual mind and its harmonization with Nature in this life and in the future.

Second—The harmonization of man with man in true society.

Third—The harmonization of man with God in true religion.

In short, we look to nothing less than the complete regeneration of the kingdom of men on earth.

Resolved, That the methods by which these results are to be obtained must be the development of light on all man's relations, and earnest endeavor to embody and realize the Truth, so far as possible in practical life; in other words, to promulgate the principles and to endeavor to organize a true Society.

Resolved, That, in the spiritual manifestations of our time we recognize a most efficient and powerful instrument for the promotion of these aims. First—in their tendency to unite men and women, and to bring them into sympathetic and united cooperation with each other, and with the intelligence of the higher spheres. For the reorganization of man, through the intelligence of the higher spheres.

Resolved, That the spiritual manifestations, now to a great extent in the hands of a few, should be made more general, and mingled with much of the ordinary and common, and arising naturally from the imperfect condition of the individual, and should be elevated from the low plane of life and ordinary and personal emotions, and furnished with evidence for teaching their own startling lessons to the mind of the human race.

Resolved, That the manifestations of the spiritual movement, by means of truth, purity, and holiness, should be freed from the influence of private interest, and be furnished to the world at the lowest cost.

It was further resolved that the objects comprehended in the preceding resolutions might be realized by the means suggested in the call—a specific statement of the same has already appeared in the TELEGRAPH—the substance of which may be thus briefly recapitulated:

"An institution for the development of media on scientific principles; increased facilities for witnessing all phases of the manifestations; a publishing establishment; a home which shall combine superior social attractions, with the means of living, on true hygienic and economical principles."

After comprehending the above in detail, under the head of the 5th Resolution, the following were read, accepted, and adopted:

Resolved, That the preliminary steps taken by brothers Dr. H. F. Gardner and John Dunn, on their personal responsibility, to furnish the local arrangements, by opening the Forenoon House in Boston, as a Spiritual Home, is worthy of hearty approval and of all necessary substantial aid, and that we have confidence that any assistance rendered by way of donations to the enterprise, based on security, or by subscription in advance, to be repaid in proportion to the amount, will be wisely applied to the furtherance of the general object contemplated.

Resolved, That in view of the desirability of the system of organization, as contemplated by the 11th resolution, that a committee of six be appointed to draft a plan for organization, to be submitted to this Convention.

Pursuant to the object of 7th Resolution the following-named persons were constituted a committee to prepare a plan for the organization of a Spiritual Home: A. E. Newton, of Boston; Rev. Mr. Loveland, of Charlestown; Mr. Tenney, of New York; Eliza J. Kenney, of Salem; Mr. Wilson, of Ohio; J. Orvis, of Roxbury.

The action of the Convention did not afford the Committee on Organization a suitable opportunity to mature their plan, and accordingly the following general resolutions were submitted, and on their adoption said Committee was authorized to defer the report until the next session of the Convention.

Resolved, That as Spiritualism we recognize all spiritual and material on this subject as tending to the development and elevation of the human mind, and that the progress of the spiritual movement is a great and important movement, and that the progress of the spiritual movement is a great and important movement.

Resolved, That we recognize the principle of cooperative effort, as the basis of all progress, and as being essential to the progress of the spiritual movement, and that the progress of the spiritual movement is a great and important movement, and that the progress of the spiritual movement is a great and important movement.

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Original Communications.

POETIC INSPIRATION SPIRITUAL.

The following letter from an esteemed correspondent, and the accompanying poems, have been delayed for some time owing to the crowded state of our columns and other circumstances. These contributions, however, are not of passing and ephemeral interest—such articles have precedence, because they are portable—and on this account, if for no other reason, our friends will pardon the delay and accept the assurance that we hold their favors in proper estimation.—Eds. MESSRS. PARTRIDGE & BRITTAN.

Sirs—I think it would be pleasing to your numerous readers—those of a poetical turn more especially—if an invitation was extended to some one qualified, to give a dissertation, through the TELEGRAPH, on the philosophy of poetic inspiration. From my observation, the taste for real poetry is rapidly increasing throughout the civilized world; and I believe it attributable in a great degree to the spiritual manifestations which have been operating more freely for a time past than formerly, notwithstanding we were not made fully conscious of it until within a few years. I can well remember when myself had not the least taste whatever for poetry, but since experimenting in, and investigating *Mecanisme, Psychology, and Spiritualism*, it is the first thing I look for now in picking up reading matter, and I feel that desire increasing daily. There is a something in good poetry which tends to inspire the feelings beyond any thing in any other style of composition, and if some one competent would give a plausible philosophy of it, it no doubt would be both pleasing and instructive to all who are inclined that way.

I believe the culminating agency operating both now and in all time past, to be *spiritual*, and none other, in the production of all really and truly poetic effusions.

I can not agree with the opinion of Poe—as given by himself in his chapter on the philosophy of composition—that the act of constructing a good poem is problematical, requiring time for both mechanical and mathematical solution. It possibly may have been so in his case, but I do not believe it would be applicable to one case in a thousand. I have conversed with many good poets, and find them invariably to say that they can not sit down at any time they may choose and independently take their own time—as we would in writing a piece of prose—to write a piece of good poetry; that they are dependent on some mysterious influence which takes possession of them for the time being, compelling them, seemingly, to write, and that if they do not attend to it immediately they lose it. Ask them if they have an idea in what they are so gifted in this matter, and they will answer No, unless it is some *poetus* they are blessed with above others of their fellow-creatures, peculiarly favorable to poetic effusions.

Now I firmly believe the only plausible and rational solution of the philosophy of poetic inspiration is, that all true poets are invariably influenced in *full* and dictated in *part* by poetic spirits, and that their poetry is imbued with their own views, opinions, and sentiments in proportion as they submit to or resist the dictation of that influence—that it is superior or inferior in proportion as their organization is favorable or unfavorable for a medium, together with the qualifications of the spirit influencing at the time—that it will partake of the spiritual in proportion as the medium submits—that even in the case the subject is not spiritual at the commencement, it will, in most cases, be turned to spiritual account before finished, with proper submission. I just now remember of reading an account not long since of a certain poet being asked why he did not write more of that superior poetry of which he had as yet written but little, and his reply was, that he had written all that he was ever influenced to write. But fearing that I may be replying in part to the above invitation, which I am desirous of having extended to some one more competent than myself, I will close by saying that I will send you inclosed with this a number of pieces of poetry written by a poetess in our town before she embraced Spiritualism, for the purpose of substantiating in part some of my opinions advanced above. You will readily see that they all partake more or less of the spiritual, as I am aware the most of her poetry does, and I attribute it to her being at those times rather submissive than dictatorial. The "Song of Freedom," although lengthy, was written unexpectedly to herself, she informs me, between the hours of half-past nine and eleven in the evening, the subject having been suggested to her only a few minutes before she was influenced to commence it, evidently showing that she had no time for mechanical and mathematical consideration; and its merits any one can learn from reading it. This is in no wise an isolated case in my experience and observations, and the more I consider the subject the more firm I become in the views I have advanced above; but if my views are erroneous, and any one can give a philosophy more plausible and reasonable, I would be pleased to hear it.

Mrs. A. L. L. as a poetess, is, in the opinion of some competent to judge, quite equal to L. E. L. (now deceased), and by others quite equal to any in America; and I, in my humble judgment, would not hesitate for a moment to endorse those opinions. She will, no doubt, some time hence—if her life is spared—offer a collection exclusively her own to the public, which in my humble opinion will be a great desideratum in that line.

The spiritual cause is just now with us quietly and faithfully doing its work, and many feel to rejoice over its spread among us. The extreme opposition has ceased with us, and the heaven here, as elsewhere, is working in various ways, and will in time no doubt leave the whole lump.

Yours, fraternally, C. B. THOMPSON.
ST. CATHARINE, C. W., 1854.

To enable the numerous friends of our correspondent to preserve complete copies of the subjoined poems, we have concluded to publish them together in this number, feeling assured that we can not well occupy the space they require in a more acceptable manner to a large and intelligent class of our readers.

Mrs. Lawrie writes beautiful verses, whatever may be the source of her inspiration, and we are pleased to furnish a casket for her jewels, which are clear and sparkling as dew-drops in the morning light.—Eds.

EARLY DREAMS.

BY MRS. A. L. LAWRIE.

The first pure dreams of early youth,
Of trusting faith, and love, and truth,
Are not illusions all, and vain,
That never bless our hearts again;
The beings of those blessed dreams
Come back to earth like star-light gleams,
When the long sultry summer day
Has stolen the flowers' first bloom away,
And like soft dews and star-light hours,
Bring back the bloom to pale's pale flowers;

And mingling with those visioned ones
Are friends, who come with kindly tones
In life's dark days, and now their eyes
Are stars that light our dream-lark skies.
We meet them in strange phantom ships,
Sweet thoughts are smiling on their lips.
We deem them dead—estranged perhaps,
Nor less the joy that mystery wraps.
Our meeting then—Their eyes reveal
The past and future, all we feel
Is pure delight, as in life's morn,
For yet for us no grief was born;
Our Spirit life is wrapped in bliss;
We know not, ask not, wherefore this.
Nor deem it strange that we should be
Born with them, nor a waveless sea,
Nor deem it strange our joy hath grown
Without our task, yet all our own,
Without the fear and wasting strife
That chill the day-dreams of our life.
All, all are there we treasure most,
And friends we deem estranged or lost,
All come, we thought they might forget
To whisper hope. They live us yet,
And lure us with their calm sweet smiles,
To seek the shores of fair green isles,
And rest with them, while sweetly they
Yet outline sadly seem to say,
"Will ye forget us in long years,
Sweet friends, though memory bring but tears?
Will ye forget where we have roved—
How long, how truly we have loved?
How faithful we to meet ye thus,
Though sun and light hours must sever us?"
Dear Spirit-friends, within our eyes,
Our souls ye see without disguise.
Realize ye not their truth and love,
That future time shall changeless prove?
And are not these best meetings given,
An earnest of our life in heaven?
Dost not their clear sweet memory give
Our hearts in anguish joy to live?
And say to sin, and fear, and strife,
Ye may not bright our future life!
Tell us, bright friends, and bring for aye,
From the fair land wherein ye dwell,
To light our hearts some little ray,
Till earth has claimed our last farewell.

SONG OF FREEDOM.

BY MRS. A. L. LAWRIE.
From the ocean deep and soft,
From the forest dark and lone,
In the changing morn's communion,
Hear ye not a prophetic tone?
See ye not the flash of wings?
Hear ye not their whispering?
List! they tell of coming things;
Bring us visions soft and bright,
Flooding earth with heavenly light;
List ye, list the angel's flight!

Voices on the winds are bearing,
From the glorious eastern lands,
Heralds of the morn that's breaking,
Waking slaves to rend their bands;
Waking mind that long hath slumbered,
Where are gleaming pearls unnumbered;
Truth enshrined, long enumbered—
Bringing back the blessed time,
When the earth in lovely prime,
Smiled, a welcome guest, on time.

Long have reign'd the tyrant hordes,
Earth hath groined in bondage long;
But the winds have stirred the willows,
Waked the harp's prophetic song;
Waked the harp that long had hung
Where the mists of ages hung
Mary tells the chords a song
And the tones on hazy wings,
Thrilling prophets, priests, and kings,
Whisper of truth's blessings.

From the spoiler—from the oppressor—
Hear ye not the voice of peace?
List again, the tones are coming,
Bringing *truth* on release:
Truth will triumph—will not yield—
Wrong and error, 'tis revealed,
All shall rest—their doom is sealed;
Ever onward truth shall glide,
Like the ocean's chafest tide,
Sweeping doctrines deified.

Fast the glorious days are hastening,
Herald tokens speed their flight,
Morn is breaking—night receding—
Eyes unweary are flashing light,
Brightly now the shadows pass,
Where a dark and gloomy mass
Mingled o'er the misty haze
Prophets, priests, and kings have bowed,
Wrapped in truth's enfilgent cloud—
Old oppression's banish shroud.

List! a voice of love is stealing
Where the fire and storm have passed,
Teaching to unclasp the fetters
Forged by man to enslave and blast;
Stars of promise greet the world—
Hark from their thrones are hurled—
Truth her banner has unfurled;
Flooding with her light the years,
Sweeping far the slavish tears,
Born and nursed in blood and tears.

Hail we then the angel-wings,
Stirring fountains everywhere;
Binding hearts with golden chains,
Flinging incense in the air;
Hail we then the prophet-voices—
In the crash of crumbling thrones—
In false doctrine's dying groans;
Sing we then the triumph-song,
Swell the chorus loud and long,
Right shall triumph ever wrong.

THE SPIRIT'S APPEAL.

BY MRS. A. L. LAWRIE.

Bird of the wilderness, why art thou here,
And wherefore the song thou art singing to-night?
Is thy bow in the forest grown fad and sore,
And seekest thou spring in thy treacherous flight?
Seer of the Spirit-realm, why dost thou ask
Of my tremulous light and the notes of my song?
For well thou divinest what tempted the task,
And wherefore from earth I have wandered so long.
The summer is young in my beautiful home,
And the air is perfumed with the wealth of its flowers,
And not for the verdure of spring have I come,
And I seek not repose in the shade of thy bowers.
But oft in the hush of the peace-loving night,
And oft in the soul-waking music of morn,
A vision of beauty hath dawned on my sight,
A fairer than ever of earth may be born.

Of this I would ask, oh, thou truth-loving seer,
Is this light of thy soul but a fanciful dream;
Or yet shall I find in some radiant sphere,
The love that to earth lent its messenger beam?
Shall the beings that people this visioned land,
When I am dissolved of the elements of earth,
Hence, they and hail me as one of their band,
And crown me with love as thy glorious birth?
Shall the pen that I saw there illumine my soul,
Till the unprint of thought on each radiant face,
An answer smile with no fear to control,
Though angels the eloquent language may trace?
Oh, say! shall the germ that in infancy blossomed
On earth, though its leaves by the tempest were torn,
Be darkened by sin, and forever untold,
In the desert of death, for life's fountain is morn?
Ask the sun if forever, since first he arose,
He returned not at eve the embrace of the west;
Ask the wild river that oceanward flows,
If ever the ocean refused it a rest?

Ask of earth, when the spring exults over her breathe,
If ever she pereth untrue to her trust,
And giveth not garlands of green to increase,
And nareth not flowers in her bosom of dust?
Thy answer is written: go, truth-loving seer,
In the fitness and beauty that everywhere blend,
Let the God-written page of the universe plead,
Be its language prophetic thy peace-giving friend.

SONG OF THE HEART AT THE GRAVE OF GENIES.

BY MRS. A. L. LAWRIE.

Wake thy and numbers, O spirit of poetry!
One that did worship thee slumbereth now—
Lips that were warm with the music thou lovest,
Are cold as the seal that has frozen her brow!
Wake thy and numbers—thy beautiful temple
Is shrouded in gloom from the light of the sun—
Gather the flowers of thy worshipers' sending,
And wreath her garland—the tribute is won!

Take ye her mantle—she weareth a brighter,
And fold it as kindly another around;
And ask of the slayer thy gift for another,
For more than thou givest her spirit has found.
Whisper it softly—thy lovers are listening,
What are the notes she is singing alone—
Waileth she a requiem now for thy teaching—
Or slough she always the songs that we love?

Greatest thou gladness where now is her dwelling,
And there thy music unmingled with strife;
Whisper it softly—thy lovers are listening,
Springing thy fount by the river of life!

THE CONFERENCE AT THIS OFFICE.

(REPORTED FOR THE TELEGRAPH.)

(Mr. Partridge gave a general invitation to any one present to speak, especially would he invite strangers and those not accustomed to address the Conference.)

An intelligent gentleman, who has never before addressed the Conference at our office, came forward and presented some new views, and we are glad to be able to present a condensed report to our readers.

The speaker said, that having been engaged but three years in the investigation of Spiritualism, and having attended but 300 to 400 circles, he did not feel fully competent to instruct the meeting, and would, therefore, confine himself to such facts or theories as had been communicated by spirits, not vouching for their truthfulness, but merely offering them as a synopsis of communications. All matter in its original state was dilute; if every million of cubic miles in space contained one grain of iron, so, there was no end to space, there would be enough iron to build a new universe. We sometimes smell iron, copper, etc., and thus know of extreme dilution. In the chaotic period all space was thus filled with dilute matter, which was composed of all the simples which chemists now tell us make up the ultimates of all matter, about sixty in number; each such ultimate of this dilute matter is accompanied by, and associated with, *spirit*, which spirit may be viewed as life-principle, law, matter, divine Spirit, divine Man, God.

All matter is subject by progressive, inherent law, to motion, and motion arranges masses by the exercise of the same law, always in unison, and sub and surface are contracted by this inherent and progressive law. The whole then, under the influences which govern the laws now known as attraction, repulsion, centrifugal and centripetal law, becomes a sphere; this segregates and throws off the heavier particles, forming a belt like Saturn's, which belt, by the contraction of the center and of itself, eventually becomes comet-like, and then spherical; thus being a satellite to the first, continual repetition gives us, thus, a sun and system. Millions of such systems exist. Our earth so formed and our moon thrown from it. The earth was solidified, its crust cooled, the granite formed, other rocks, in the molten state, broke through it, forming new strata, until the whole stratification was developed.

The rocks then commenced their disintegration, soils were formed, masses grew, their carbon received from the atmosphere; soil improved by their decay, and a farther progression in vegetable life followed. Animal life began and gradually progressed from the lowest animal, the sponge, to man.

The rocks contain all the simples and their accompanying spirit, but no one rock contains them all; the plants and animals contain them all, but not one plant contains more than 13 of the 60, and no animal contains them all but man. The speaker then showed the progression of all things to be constant and in accordance with natural law; that the culmination of the spirit of ultimates produced new functions not common to the ultimates, that man was an epitome of all matter and of all spirit, but not in just relative proportions; that these differences, in proportions, constituted the differences in man, that God was the representative of *all matter* and *all spirit*, and hence, in precise perfection, constituted law and order, and their consequence, progression of the parts. We hope, at an early day, to publish a more full report of these remarks, which were highly interesting.

Mr. Courtney says, long indulgence in one kind of food is well known to produce unhealthy results; the same is true of spiritual food; that, too, should be diversified. If we do not attend to this we shall be unhealthy or unhappy in spirit. Now, what has been the nature of our spiritual food? I was poisoned from my mother's knee, and must get rid of the effect of this, as we do of physical disease or poisons. Every faculty of the spirit requires its appropriate food.

Now, a prime want of any human soul is an assurance of its future. This is being supplied by the development of modern Spiritualism. No man can be happy without the assurance of his continued existence and growing happiness.

Hill-fire is not the element to support a human soul at the health standard. He could speak from a sad experience on that point. He had been devoured, and starved, and made miserable on that diet, and had repented it, and the change had affected his body as well as his soul. It had altered his countenance as well as his hopes.

Dr. Gray suggested that the means by which spirits were able to select the names, the relationship, etc., written upon folded slips of paper, as is frequently done at Mr. Colburn's, might be found in a fact well known to readers of Swedenborg and experts in clairvoyance, to wit: that the sphere of the person honestly engaged in the pursuit of truth, entered into, and pervaded the paper so perfectly and unmistakably, as to enable the spirit willingly to select the name.

THOMAS JEFFERSON.

The following interesting incident, narrated with the last hours of the author of the Declaration of Independence, was communicated to the *Telegraph* by our friend William B. West, of Providence, R. I. They will be read with interest by all, but especially by Spiritualists.—Eds.

CONSIDERABLES—What and how are they? By design? By accident? Are they preordained? Are they mere hodge-podge of events with accidental juxtapositions? I can tell nothing about their essential character or meaning; but they are sometimes very odd, very curious, seemingly miraculous.

The death of this friend to the human family took place in the summer of 1826.

When the 2d of July arrived, upon inquiring with some solicitude the day of the month, he expressed a fervent desire to live till the next day, that he "might breathe the air of the fiftieth anniversary, when he would joyfully sink with old Simon, 'Nunc dimittis, Domine.'"

When the morning of the 4th came, he expressed a desire that he might live until mid-day. He seemed perfectly at ease, and ready to die, calmly giving directions for his funeral, and forbidding all pomp and parade. A few moments after, he called his family and friends around his bedside, and uttered distinctly the following sentence: "I have done for my country, and for all mankind, all that I could do, and now I resign my soul without fear to my God—my daughter to my country." These were the last words he articulated. Nothing was afterward heard from him but the scarcely audible accents of his favorite ejaculation, "Nunc dimittis, Domine." He sunk away unperceptibly, and breathed his last, without a struggle or a murmur, at ten minutes before 1 o'clock, on the great Festival of American Liberty—the day and hour, too, on which the Declaration of Independence received its final reading, and the day and hour on which he had prayed to Heaven that he might be permitted to depart.

Was not the hand of God most affectingly displayed in this event, as if to add another to the multiplied proofs of His special superintendence over this happy country? On the anniversary of a day the most distinguished in the annals of mankind, on its fiftieth anniversary, and in merciful fulfillment of his last earthly prayer, he closed his eyes. Few of the miracles recorded in the Sacred Writings are more conspicuous or imposing. Mark, again, the extraordinary protection of physical existence manifested in the last moments of Mr. Jefferson, as if to render the coincidence more striking and beautifully complete. At 8 o'clock P. M., on the 3d of July, his physicians pronounced that he might be expected to die in any quarter of an hour from that time. Yet he lived seventeen hours longer, without any evident pain, or suffering, or restlessness; with sensibility, consciousness, and intelligence, for much more than twelve hours of that time; and at last gradually subsided into immolation like a lamp which had shone throughout a long, dark night, spreading far and wide its beneficent rays, yet still lingering to usher in the broad daylight upon mankind.

Never was this nation more profoundly impressed than by the occurrence of this event. Instead of being viewed in the light of a calamity, there was not a heart which did not feel a mournful pleasure at the miraculous beauty of such a death. All business was suspended as the intelligence spread through the land. Minute guns were fired, the bells sounded a funeral note, the flags of the shipping fell half-mast, and every demonstration of profound feeling was displayed.

But five hours afterward, on the same day, died JOHN ADAMS. In the same mighty spirit also, with the last words, "Independence for ever," and "Jefferson survive."

The extraordinary coincidence in the death of these great men is without a parallel in the records of history. Could any doubts have been harbored of their sincere devotion to their country while living, they must surely have been dissipated forever by the time and manner of their death. One, the author of the Declaration of Independence, the other its champion and defender on the floor of Congress, and the only two survivors of the Committee appointed to prepare that instrument—another and powerful confirmation was thus added, that "Heaven itself mingled visibly in the celebration of American Liberty, hallowing anew the day by a double apotheosis."

They were great and glorious in their lives; in death they were not divided. It was indeed a fit occasion for the deepest public feeling. Happening singly, each of these events was felt as supernatural; happening together, the astonishment which they occasioned was general and almost overwhelming.

The above interesting narrative of the last hours of Jefferson, with its beautiful and extraordinary coincidences, is from a Life of Jefferson, by RAYNER, published in 1834, in a small and unpretending volume, written in the spirit of a true disciple of that great and good man; and pronounced by the "historian of America," the only Life of Jefferson.

SPECIAL NOTICES.

WE regret to learn, as we do from a recent note from Dr. Harris, that his beloved companion is failing rapidly, and that little or no hope of her recovery is now entertained. The flesh is weak, but the spirit is more serene and hopeful than ever before.

R. P. WILSON lectured at Dedworth's Academy last Sunday, subject in the forenoon, "Spirituality and Spiritualism as a means of fulfilling man's moral nature." In the evening Mr. Wilson dwelt on the general subject of Inspiration and the laws of Spiritual Intercourse. The meetings were well attended. The Conference in the afternoon was well attended, and the occasion was one of considerable interest.

WE wish to call the reader's attention to the advertisement of T. J. Ellwood, which will be found on our last page. Mr. E. will be remembered as the photographic reporter whose name formerly appeared over the weekly reports of the New York Conference.

P. B. RANDELL, the medical and psychometrical medium, by a misprint in the TELEGRAPH last week, was located at No. 1 Grand Street. His rooms are at our hundred and one Grand Street.

